

A New Philosophy of Life
or
The Souls of Things

L. C. Jiggins, Ph. D. LL. D.



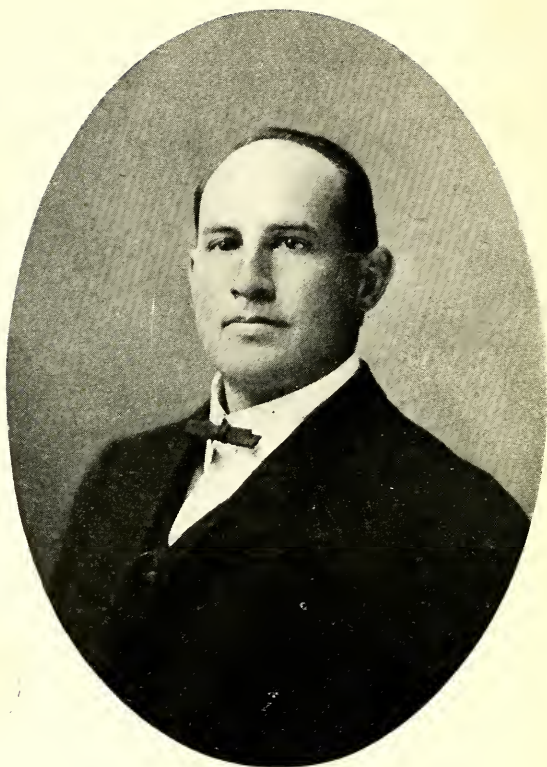
Leup

A NEW PHILOSOPHY OF LIFE,
OR
THE SOULS OF THINGS.

BY J. C. COGGINS, PH.D., LL.D.



Digitized by the Internet Archive
in 2013



J. C. COGGINS.

A New Philosophy of Life & & & or *THE SOULS OF THINGS*

By

J. C. Coggins, Ph. D., D. D.



Broadway Publishing Company

Home Office: 835 Broadway, New York

Branches: Chicago, Washington, Baltimore, Indianapolis, Atlanta, etc.

✻ ✻ ✻ 1 2 1 1 ✻ ✻ ✻

DISCIPLINARY LITERATURE

ATLANTIC CHRISTIAN CO

WILSON, N. C.

Copyright, 1911, by
J. C. COGGINS, Ph. D., L. L. D.

CONTENTS

CHAPTER	PAGE
I. The Idea of God a Logical Necessity	3
II. Space	13
III. Time	17
IV. Matter, or the Philosophy of the Material World	21
V. Life and Its Origin	27
VI. The Origin of Varieties of Life	35
VII. Multiplicative Powers	43
VIII. The Soul a Builder	47
IX. Peculiar Soul Features	51
X. The Mental Heritage	55
XI. Why Twins Are Alike	59
XII. Soul Energy	65
XIII. Communicative Powers	69
XIV. Telepathic Communication	73
XV. Psychological Grafting	81
XVI. The Philosophy of the Food Supply	91
XVII. The Philosophy of Death	95
XVIII. Subjects Related to Pure Philosophy . .	101

*"The Heavens declare the glory of God;
And the firmament sheweth His handiwork.
Day unto day uttereth speech,
And night unto night sheweth knowledge.
There is no speech nor language,
Where their voice is not heard.
Their line is gone out through all the earth,
And their words to the end of the world."*
—Ps. 19: 1-4.

CHAPTER I.

THE IDEA OF GOD A LOGICAL NECESSITY.

In dealing with the Philosophy of life it becomes necessary for us to use the human consciousness as the starting point and unit of measure; for it is not satisfactory to start with any assumption.

We must start out with an acknowledged fact as the basis of our reasoning. It is an acknowledged fact that the HUMAN MIND IS CONSCIOUS.

In this consciousness the *mind knows itself* to be in existence, and it knows itself to be an individual, separate and distinct from other objects.

It knows itself as a UNIT of its kind, that its consciousness is not divisible or distributive; *i.e.*, it is conscious of being in one place at a given time.

It is *conscious of its continuity* of existence as proven by the power of memory. The mind is *conscious of space* as an essential part of its environment. It is conscious of the presence of other beings in space distinguishable from itself, and distinguishable from space. It is also *conscious of time* and its existence in time.

With these A, B, C's of consciousness reason is developed and can stand on her feet. As the personal

consciousness is not able to give any account of its origin, it is evident that it is not responsible for its existence. Were it self-creative, it could give an account of its origin; it could remember and tell just how and by what means it brought itself into being. But while it knows that it is a real self, and that the real thinking self did not make itself, it begins to try to solve the problem of its newly discovered existence in a world of being.

Experience and observation soon teach important lessons and furnish valuable data for investigation as to the origin of our consciousness. It is discovered that all living terrestrial beings have the power to multiply themselves in offspring, each type and form of life reproducing its kind; and this is so uniform that the idea of law is developed.

And in tracing these individual streams to the fountain-head of their conscious existence the origin of this law of Animal and Mental life is discovered in the first pairs, or the original ancestors of all families. These first pairs represent the ADAMS and EVES of CREATION.

These are the spring-heads of various life-streams. Observation has taught us how life flows this side of the SPRINGS, but the important question with us now is, WHERE DID THE SPRINGS COME FROM? All these springs show enough similarity and relationship to indicate one common origin and are rendered peculiar by means of the various orifices through which they are conducted into being. The careful analysis of the springs shows that while they are separate and dis-

tinct in themselves, they all come from the same source. By a reference to our experience and observation on the question of life-production we know that it takes life to produce life; that a peculiar mental condition is back of every peculiar physical organization; and that the reason for family resemblance is in mental peculiarities. That in reality every individual is in a large degree the mental product of its ancestors, the putting into living form their ideas. The man ruled by a criminal passion will carry out his idea in his offspring. And men and women of high morals and strict virtues give their ideas to the world in the lives of noble sons and daughters.

It seems to be a law of life that the individuals of every class are but the result of the way their ANCESTORS THOUGHT, in fact, they are their thought, the extension and multiplication of their mental life. Then if it be true that the life, habits and traits of character depend so essentially upon the thought and mental condition of the ancestors, the same must be true of our *first ancestors*. They too must have been the *product of thinking!* And their lives are confined to this plane of thought, *i.e.*, the idea of the ancestor is carried out in the life of the offspring. Furthermore, as there are distinguishing features in offspring only so far as there is freedom or variability in the minds of the ancestors, so the ORIGINAL Ancestor of all forms of life had the power of freedom of thought. He was not confined to thinking about and thus producing just one kind of life. He was *not bound by the thoughts*

of *ancestors*. Hence HE could think in any direction of HIS *choice*.

HIS thoughts on life TERMINATED IN LIFE-FORMS corresponding exactly to His idea or thought. And HIS idea was in the thing thought out as the very soul of its existence. So the ORIGINAL IDEA GAVE THE NATURE to the thing; from which it could never depart or translate itself into other being at will.

Thus at the early morning, of each conscious life, and all life is conscious, each and every created being awoke to a full consciousness of its individuality, as a result of FORMER THOUGHT CONCENTRATION. And, moving as in a circle each type of life goes on forever without the power of change or over-lapping or blending; for each circle of life is a unit, an individual, a world all its own, in its newly made conscious thought, and from this little world of soul there is no departure, for it is impossible for it to leave itself. So, back of all spring-heads of life there is mental activity, a conscious personality whose thoughts become vitalized and individualized and rendered conscious.

This original fountain of life, from which an infinite number of streams issue and run their courses on through everlasting plains, must necessarily be a boundless and unfathomable *Ocean of thought* filling all space with its presence, and having the power to start up various enterprises in space, according to its determination and WILL. Moreover, as this is the fountain of life, the Fountain must, from the very nature of the case, be perennial, or eternal in duration. For it is an axiomatic truth that nothing has the power to

create itself. The idea would be just as utterly absurd for GOD to *create* HIMSELF as it would for the first man to create himself or for a world to give birth to its own existence. Such would be an unthinkable hypothesis.

If GOD, or the ORIGINAL of all life, did not make Himself, He was either made by some other being more powerful than HIMSELF or was Always in existence. But were HE created HE would not be the Original Fountain or Source of life, but the result or thought of another, and HIS MAKER would be greater. Moreover, if it should be possible for such a series of divine beings to be related from the human standpoint of Ancestor and offspring, it would be necessary, even from analogy, for an Adam Divinity to stand at the head of the line of Divine Ancestors; and we would encounter the same trouble in finding the forces and influences producing this first Being as we did in the first place.

For the voice of the law would insist that nothing has power to make itself. Everything must either be made by a Maker, or be Eternal. Then, GOD was neither made by another being nor self-created. He did not come wading up out of the shoreless Ocean of Nothingness. He was Always as HE is now and will always be the same. HE is an organizer, for He built organic bodies. He is a thinking being, for He has made beings that think. He is self-conscious, for He has produced self-conscious beings of various kinds. He can see, for he has produced both the light and the eye. He can hear, for He is the Author of both the voice and the machinery of the ear to catch the sound;

He loves the true and the good ; for He made the SOUL with affections and gave to each heart a conscience as a monitor.

He not only has power to think, but also the power to express His thoughts in words, for He is the Author of sound. He has freedom of thought and action ; for He conferred this power upon His creatures.

He has power to clothe His divine personality with a light of superlative brilliancy and glory, for He has thus clothed every new-born world in space. His knowledge is so vast and profound that in the strict sense He is above Reason, Memory and Hope. For, He knows intuitively, without taking the steps of logic ; and thus knowing, HE does not need to RECOLLECT. And instead of Hoping, He has what His Soul desires. So, with His knowledge and power, HE is above reason, memory and hope.

He is the only logical satisfaction for the equation of the visible universe. For the Creator *cannot know less* than the creature, He must represent in Himself the sum total of all physical and mental forces that have emanated from His divine personality. He is the great X in the problem of life. Then in Him is the equal, at least, of the world's sweetest music, in Him is the equal of the world's poems, in Him is the equal of the world's art ! Yea, in Him is found all the inventive skill of the world's master minds !.

When we hear a song we know there is a singer ; when we see a poem we know there is a poet, and when we see the brilliant flash of lightning we know it

was produced by an invisible current of electricity. Hence any mind capable of distinguishing cause from effect is not only capable of believing in God, but also of recognizing the fact that the very idea of God is a logical necessity in order to the solution of the great problems of life.

*"If I ascend up to Heaven thou art there:
If I make my bed in Sheol behold, thou art there.
If I take the wings of the morning,
And dwell in the uttermost parts of the sea;
Even there shall thy hand lead me,
And thy right hand shall hold me."*

—Ps. 139: 8-10.

CHAPTER II.

SPACE.

The idea of Space is necessarily connected with every object, for every object requires space in which to exist. The idea of God necessitates the idea of space; and the very thought of God is conditioned on the idea of space; for it is impossible to think of God as being separate and apart from and unconnected with space. Hence, space is as eternal as God, uncreated and infinite. This affords room for the working-out of the ideas of the Infinite mind of the Almighty, and harmonizes with the conception of an Omnipresent God.

*“And God said unto Moses,
I am that I am: and He said,
Thus shalt thou say unto the children of Israel,
I am hath sent me unto you.”*

—Exodus 3: 14.

CHAPTER III.

TIME.

Every intelligent mind has its *NOW*, if not also its *thens* and *will bes*, or an idea of time. And this Time is also connected with space; for, the object or being that recognizes time is in space and recognizes its presence in Space. So, time, Space and God are closely connected; for there has not been a time when there was no God; and there doubtless is no part of space that has not been pervaded by His presence.

There is no way of stopping time in the broad sense other than stopping the machinery that marks it off in periods. Space can be filled just as easily as time can be annihilated. Time on a particular planet ceases with the going-out of the planet's existence, so there is no longer TIME ON it; but there is time where it was when it occupied space. And all this related, limited and periodical time is but an essential part or parts of the immeasurable, and infinite duration called Eternity. Solomon said, "There is a Time to every thing UNDER the sun," and he could as truly have said there is also a time to every thing ABOVE the sun, for every thing is embraced in time; and every thing has its time, it matters not in what part of space it may be located; time is there! And instead of time departing it re-

mains. Time can be measured, but it cannot pass away. Time cannot take wings and fly as pictured in childish mythology. It is not a substance or an entity that can come and go at will. It is the now of the soul; the now of all life; the now of the vast universe and the now of God. Time, therefore, is stationary and is a necessary condition of consciousness. And our passing about in it is mistaken for the passing of time. It frequently happens that the apparent is mistaken for the real. The mountains, hills and plains will appear to fly past a train of cars as we look out at the car windows; but these remain stationary and we pass on; the sun, moon and stars seem to circumnavigate the earth in an Ocean of light, but this impression is only due to the motion of the earth.

“For in Him were all things created, in the Heavens and upon the earth, things visible and things invisible, whether thrones or dominions, or principalities or powers; All things have been created through Him and unto Him; And He is before all things, and in Him all things consist.”—Col. 1:16-18.

CHAPTER IV.

MATTER, OR THE PHILOSOPHY OF THE MATERIAL WORLD.

Matter, like time and space, seems to be universal in its distribution. When we scan the heavens with the aid of the most powerful telescopes, we behold worlds and systems of worlds in every direction; and we are led to believe that the matter of which these worlds were made was of elements that were universal in distribution. For notwithstanding the inconceivably great distances by which they are separated, they all reveal in the analysis of the spectroscope one common origin, a kinship that binds together in one family all the starry hosts of heaven. Moreover, the smaller bodies known as "falling stars," which are small meteoric stones that are constantly falling to the earth and probably to all other large bodies, are akin to the planetary systems and are controlled by the same laws that govern the larger bodies. These are constantly being formed singly, and in "showers," in the atmosphere surrounding the earth. The material of which these stones are formed is the same, doubtless, of which all the planets are formed; and since they are formed in space of invisible substances floating in the air, the same is likely true of all bodies. If this be true, then all worlds and systems of worlds, together with all

material bodies came from an invisible condition that might be called the primary state. This is further evidenced from the fact that these bodies can be THROWN BACK INTO A GASEOUS STATE by subjection to intense heat. But the particles are in themselves indestructable. Then, if the fore-going premises are correct, the theory of the Nebular hypothesis of world-origins is incorrect. For, instead of the planets originating at one place and being thrown off from an original, swiftly whirling mass of matter in a semi-fluidic condition, they came of material that was universal in extent and distribution and that could be utilized at any point in space for the building up of a world.

The fact that the heavenly bodies are all related is no more a demonstration that they all came from the same original mass, than that a dozen goslings came from the same egg; and it is just about as absurd that all the Solar system came from the sun as that all of a flock of Geese came from one egg. One is as reasonable as would be the other theory.

God does not have to let a contract to some transportation company to have matter carried and dumped off at some place where He decides to make a world. The matter is every-where in an invisible or gaseous condition, and God has to exercise His energy in shaping the matter to a definite end or purpose.

The thing thus shaped and brought into being that distinguishes it from all other beings is said to be created, made, or brought into existence. The idea that something came from nothing, or was made from

nothing, is "in the same boat" with the theory that a thing could make itself. The very thought itself is an absurdity.

If nothing is the mother of something then nothing is equal to something and something may itself become nothing; and in reality there is no such thing as a real thing. For, if universal being came from universal nothingness then nothing is equal to all being and all being is simply nothing; and the idea of nothing is a self-contradiction, for something and nothing would become equal.

So we are forced by a logical examination of material substances to conclude that all space is not only pervaded with the thought of the Almighty but that co-extensive with this thought is the existence of matter in its primary condition. For, if God were perfectly free and apart from matter in His own personality, and there was no matter in the universe except as the most minute particles or atoms were created by Him; then, we would encounter another absurdity, the unreasonableness of a world coming from a being who lacked in Himself the elements of which it was composed, together with the idea that there could be no elements outside or apart from those that He had created. For, that again would be equivalent to something coming from nothing.

Therefore, the only reasonable hypothesis is the universality and eternity of matter co-extensive with and permeated by the mind of the Infinite; or, that matter is contained *FUNDAMENTALLY IN THE MIND*. For, there is no matter beyond the reach of mind; and it

may be that there is no mind that does not in a sense contain elements of matter. So that matter is either eternal in itself, or is in the mind. And the latter is the more reasonable theory; for then the Infinite mind would contain in itself the simple, essential and fundamental elements of which the material universe is made.

Then, every material body has its spiritual and invisible side from which it has been shaped and built into visibility and objective reality; and every material body has been shaped and brought into visibility by an invisible force and power called mind. For, matter without mind and mental supervision has no power to shape or form itself. An intelligent workman is necessarily back of every intelligently constructed body.

Now in this mental shaping, placing and constructing of matter, constant thought is operative to the extent of the development of laws known as the laws of nature; and the so-called laws of nature are in reality the laws of mind. For, nature is superintended by laws she knows nothing about. So, the greatest powers and forces are those that are invisible but are really mental.

In fact it seems that all law is traceable to mind as its ultimate source.

*"But ask now the beasts and they shall teach thee;
And the birds of the heavens, and they shall tell thee:
Or speak to the earth, and it shall teach thee;
And the fishes of the sea shall declare unto thee.
Who knoweth not by all these,
That the hand of Jehovah hath wrought this?
In whose hand is the Soul of every living thing
And the Spirit of all mankind."*

—Job 12: 7-10.

CHAPTER V.

LIFE AND ITS ORIGIN.

We must draw the distinction here between the created and the uncreated life. For, as it is a fact that all life springs forth out of mind, there has never been a time when there was no life; for in God life has an Eternal spring. And from this source, came all types and forms of life with which we have become acquainted.

As it is necessary to make the human consciousness the basis of our reasoning on being, and the earth the measuring reed for other worlds; it is also necessary to make the human life the unit of measurement on the subject of life. In pursuing this course we are not blindly roaming over a pathless Sahara, but are following the "way of least resistance," every step of which is taken on solid rock, the rock of our own experience and observation on the question of life.

We have found that life is not self-creative or self-originating. Further, that the popular theory of evolution is a farce. For it is purely idiotic that something can be born of nothing. That would be a far greater, or more unreasonable miracle than any recorded in the Bible. And it is a fact that some who have so strenuously objected to the idea of the miraculous in the Bible, adopt theories in regard to the origin of

life that require the working of far greater miracles than any represented in the Scriptures.

The theory of "Spontaneous generation" was thrashed out in a discussion followed by experiments, at the Academies of Science in London and Paris, and to the utter defeat of the Spontanists, demonstrating the *impossibility* OF AN EVOLUTION WITHOUT FIRST A CORRESPONDING INVOLUTION.

If there had been any truth in the theory of spontaneous generation, of the bursting forth from some unaccounted-for life-cell into all the forms of life now on this planet, it is almost inconceivable that during the thousands of years of human experience and observation in the very midst of a teeming ocean of life, that man would not be able to witness or come in contact somewhere with the *fact* of evolution. But this fundamental fact, if a fact at all, has been able to evade discovery and recognition for a period of at least six thousand years. And, "missing links," or rather yawning, unfathomable chasms lie between the great mountain tops of Created being. These vacancies are fixed gulfs that no man can pass over. So, the supposed stream of immigration coming from the inorganic to the organic, from the vegetable to the animal, and from the animal to the human world has not yet been discovered outside of a fertile imagination.

So, we say that all life is in, or originates in, mind. For every organism must have an organizer, and the organizer is an intelligent being. There is design, purpose and plan back of every living thing. We behold design in the elements of the earth beneath our feet,

in the air that we breathe, in the gases that we exhale, in the clouds that float as ships in the heavens, in the breezes that blow, in the restless ocean, in the light that falls from heavenly bodies, and in the relation of worlds to each other.

Design; yes, indeed we see it everywhere and in everything! It is in the wing of an insect, the bill of a bird, the eye of an eagle, the claws of the cat, the fins of the fish, and the hand of man. Then if there is a purpose or design in everything and in every type and form of life, there must be a Designer. Then as we can see such perfect design, and adaptation of each living organism to the place it is to fill, and to the controlling idea of the indwelling spirit of each living thing; it, as the lawyer would say, is *SUPER FACIE* evidence that there is a living, thinking, purposing and planning mind as the origin of life; and any other theory is contrary to the laws of thought and reason.

Then as there is a purpose back of every life as the very foundation of its existence, we may reasonably look for the purpose to become *revealed in the life and peculiar adaptation to its environment*; and each life will be, in a large degree, bound in the circle that was marked out in the original purpose. While it moves in this sphere as a slave, yet, it is its life, its very existence. And if it is possible for the life to experience the feeling of joy or the pleasant sensations, they will be experienced only in the degree that the life conforms to the original purpose.

It is true that each form of life represents a purpose just as peculiar and distinct as the life is distinct

from other forms of life. Take, as an example, the Honey Bee. As it collects the honey from the flower it also makes it possible for the plant to reproduce itself; and the long bill of the Humming Bird is not only for the purpose of getting food, but for depositing the pollen in certain plants that other-wise could not be reached, and hence could not be reproduced but for the long bill; the beautiful Red Clover is due to the faithfulness of the Bumble Bee to his purpose. So there is not only a "time" but also a purpose to everything under the sun. When a thing serves its purpose it is serving in a normal way its Creator, whether it be conscious of serving or not.

As there is a "great gulf" between our consciousness and the consciousness of other forms of life, we cannot say whether they are conscious of serving. We are sure that they are as conscious as we are of some things. We know more than the horse thinks we do, and doubtless the horse knows more than we think he knows; for there is no way of getting into the consciousness of each other. So we are not able to say with certainty whether the faithful horse, or dog that serves as best he can in his place, has any idea of a future life. They do seem to have some idea of death; and they have their codes of ethics, and the idea of right by discovery and possession. The dog will fight to maintain possession of his master's coat that has been left in his care; and small birds will drive away larger ones from their nests; and the hornet will retreat when away from his home, but when you call and knock at his door there is trouble.

The affectionate nature is more clearly seen in some animals than in others. We knew two little dogs to refuse food and drink, and to die of broken-heartedness upon their master's new-made grave. We knew a chicken cock to take the place of a sitting hen that was killed by a mink, and hatch out the young chickens, performing the service of the mother-bird. This seems to have been not a matter of "instinct," but of REASON AND CHOICE, unless we allow that INSTINCT is a FORM OF REASONING; and we claim that we are taking the course of least resistance by adopting the theory that ALL ANIMALS REASON and exercise mental powers. The dog that has chased rabbits to a certain hole several times, adopts the plan of running to the hole as fast as possible and there awaits the arrival of the rabbit. That is reasoning based on former experience. It is understood that earth-worms represent about as low a form of life as any in the scale of being; and it seems that they reason. They associate the idea of a thunder-storm with food and a damp earth. Hence, every time it thunders heavily they come to the surface, and fishermen in need of bait, when onto the theory of the worm, only have to pound the earth a little while and the worms crawl out and are taken for fish bait.

The old theory that animals could not reason was doubtless adopted as an attempt to place man as far as possible from the animal to weaken the influence of Mr. Darwin's fanciful theory of evolution. It is not only a fact that Mr. Darwin was mistaken on some points; but it is also true of the extremists on the other side.

Now, if it should be proven that all animals have minds, and, as the mind is the soul, or spirit, why should we file an objection?

Of course everything that has a simple idea has a mind, for the mind only, can have ideas; and the mind is the soul, or spirit. These are simply different words, "*mind, soul, spirit,*" to represent the same original idea; for these words were frequently used in Greek literature to represent the same thing.

Prof. Hopkins thought that animals did not have the power to become angels or devils; while man could become either angel or Devil. But experience has taught us that there are among animals some that could well be classed as members of the "Dam family." For there are some animals that undoubtedly are often conscious of wrong-doing.

A sneaking dog that slips up behind a person and bites will run if nothing is done or said. It was the habit of a mule that could not be caught when loose or in the pasture, upon getting frightened and throwing a child, to stand perfectly quiet till the one thrown was replaced or some one came to the rescue; but at any other time the mule was wild and could not be caught 'till hemmed in a corner.

“And God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creepeth upon the ground after its kind.”—Gen. 1:25.

CHAPTER VI.

THE ORIGIN OF VARIETIES OF LIFE.

The idea of variety seems to be one of the prevailing laws of universal being.

We look up into the starry heavens at night and behold a great variety of stars, suns, moons, satellites and among them all there are no two just alike; of all the leaves of Autumn there are no two alike; and of all the wealth of blooming flowers in the lap of Spring no two are found alike! So, of all the forms of life and of all the individuals of each family, there are no two exactly alike! And in the proportion as the circle of individuals is enlarged the possibilities for varieties are increased. The varieties that develop the different races of people are controlled by this universal law; and with varieties in all the forms of created life of which we have any account, why should we not expect varieties just as clearly and distinctly marked in the human family? Why should we be astonished at the appearance of a black man in the human family, any more than at the appearance of a black sheep, a black dog, or a black horse?

The writers on Ethnology divide the human family into at least three primary races; the White, the Brown and the Black. These can be clearly traced through the ancient civilizations of the east to prehistoric times,

when the nations were more closely related than they are now. And the unmistakable kinship in the languages, together with the universal tradition of the Noachian Ark and Flood clearly point to a time when the nations of the earth were a unit, or were but one nation of people. The very best work that one can read on ancient Ethnology is the Book of Genesis. This record has been endorsed by an author of wonderful accuracy of statement; saying that, "God hath made of one blood all nations of men for to dwell on all the face of the earth" (Paul, Acts 17: 26).

It is claimed by Dr. Dawson, of Mackgill University, that varieties are as much the result of a miracle as the thing itself; that is, it required a miracle to produce each form of life and the same power that gave being to a particular form of life also gave the varieties their peculiar forms. That each variety was endowed with the power to perpetuate its peculiar kind. The same writer further contends, that, instead of any given species having the power to ascend to higher altitudes in the scale of being, the natural TENDENCY SEEMS TO BE DOWNWARD. This is certainly true of animal life, and is recognized by all stock raisers. The hogs when left alone will soon degenerate into "Razor Backs," the cattle into lean horny rangers; and it is so with families of people who persist in inter-marrying their kin. There will appear physical deformities and mental imperfections as the result. For this very reason, says Mr. Kidd in his splendid work on "Social Evolution," "France is degenerating at a rapid rate," and Germany has a tendency in the same direction. Spain,

Italy, and Greece have gone to seed and the very seed is bad. One has only to compare the people of these countries with their noble ancestors of a few centuries ago to see how long it would take the old obsolete theory of evolution to elevate a race or nation to the plane of Christian manhood and womanhood. It can not be done by "Natural selection." It can only come, says Mr. Kidd, "As the result of a great moral force that is found in the Christian Religion."

In his work entitled "History of European Morals," Mr. Leakey says, "That within the narrow limits and scanty population of the Greek States should have arisen men, who, in philosophy, in epic, dramatic and lyric poetry, in written and spoken eloquence, statesmanship, sculpture, in painting and probably also in music should have attained almost or altogether the highest limits of human perfection, is one of the anomalies of history." Sir Henry Maine says, "In an intellectual sense nothing moves in the western world that is not Greek in its origin."

William E. Gladstone said in the "Review of Reviews" of April, 1892:

"I sometimes say that I do not see that progress in the development that we should see. No doubt development is a slow process, but I do not see it at all; I do not think we are stronger, but weaker, than the men of the middle ages; I would take it as low down as the men of the sixteenth century. The men of the sixteenth century were strong men, stronger in brain power than our men."

Mr. Galton, in a work on "Hereditary Genius,"

says, "The ablest race of whom history bears record is unquestionably the ancient Greeks. We have no men to put by the side of Socrates and Phidias, and the millions of Europe, breeding as they have for the subsequent two thousand years, have never produced their equals; the average ability of the Athenian race is, on the lowest possible estimate, very nearly two grades higher than our own."

Moreover, it is asserted by writers on Ethnology that there are now people who live in trees, and eat raw flesh, and are so low in mental ability that they are not able to count more than five (Haberlandt).

So, Prof. Dawson seems to be correct in his theory that there is rather a downward than an upward tendency. And Mr. Kidd is correct also in his theory that the great force that lifts the people who shape and control our advanced civilization is the Christian religion. As each type, or form of life has its circle in which it moves, it is a fact that each circle has its center and circumference. And all life builds, or develops from the center. This is true of the human body; it begins with the heart and builds outward. The center and circumference are logical relations as well as mathematical terms. There is no way of moving the center to the circumference and *vice versa*. It is true the radii may be either lengthened or shortened; but when shortened to the point that the circumference touches the center, then the circle is destroyed and away go both the center and circumference out of existence. And so it is with life. Each form of life has a circumference or limit beyond which it cannot

pass. I will always be myself, and will never be capable of changing myself into the self of another. I recognize myself in my own consciousness as being the same conscious person that I was twenty-five years ago; and I will doubtless recognize myself a billion years hence as the same person that I recognize myself to be now. Hence, the kind of being I will be in the future largely depends upon the kind of being I am now. And this is the philosophy of the Bible, "He that is filthy, let him be filthy still and he that is holy, let him be holy still" (Rev. 22: 11).

“And God said unto them, be fruitful and multiply, and replenish the earth, and subdue it.”—Gen. 1 : 28.

CHAPTER VII.

MULTIPLICATIVE POWERS.

The power to multiply or propagate the species is restricted or limited to the individuals of a class, *i.e.*, a horse cannot be the descendant of a fowl, fish or insect, but must come from its kind of life. And it seems to be the law that two elements or natures are necessary to the reproduction of the individuals of a given species, *viz.*: The masculine and the feminine. And THE OFFSPRING IS ALTOGETHER MENTAL IN ITS INCIPIENT STATE. And while it becomes necessary for the embryonic creature to occupy temporary quarters, it is intelligent enough to know the necessity of erecting a house for itself; and it losses no time in beginning this important work. When this task is finished the young soul moves out to take its place and act its part as an individual in the world of being. It is not only a law that animals of different species cannot be amalgamated or crossed, but it is also true of botanical life.

It is impossible to graft one tree or flower into another of a different nature and family. So, instead of the old "Development theory" being true and scientific, it is without any foundation whatever. For the lines of distinction are just as clear, and the limitations are as inflexible and irremovable in all life, as if the vari-

ous types and families had been separated by stone wall fences, or had been reared in cages of their own. There have been no over-lappings or crossings of dissimilar types. In a sense, the offspring is doomed to forever "Travel in the path their fathers trod." There is absolutely no such thing as a member of one family passing over and becoming a member of a different family. There is no greater HOAX than the theory that men came from some LOWER ANIMAL; that a band of monkeys got on a rampage and broke over the lines of monkeydom and were formed into a new order of beings. Mr. Haberlandt says, there is a tribe of savages in Australia that lays claim to monkey ancestry. How true Mr. Haberlandt's report is we do not know. But if it is true it is an exception to the general rule that the representatives of all nations believe God or some supernatural original beings were the ancestors of the human family.

"For as he thinketh within himself so is he."—Prov.
23:7.

CHAPTER VIII.

THE SOUL A BUILDER.

One of the most intensely interesting features in the realm of philosophy is the architectural power of the soul, the power to weave material into a fabric for its covering. It is just as true that there can be no body without the soul as there can be no web without a weaver. God is no more engaged now in making men in a physical sense than He is in making any other form of life.

The fleshly and physical part of our being is the direct result of soul-building. The soul is intelligent from the first moment of its existence; and its work begins on the very day of its conception. It rears its bony frame and weather-boards with flesh, covers with skin and paints and decorates to suit its fancy. Its first state of existence is bodyless, and hence fleshless, bloodless and boneless; for, it has none of these when it begins to work; and it does not build blindly, but has a model in itself for the house that is to be erected.

"And behold there talked with Him two men, who were Moses and Elijah; who appeared in glory, and spake of His decease which He was about to accomplish at Jerusalem."—Luke 9: 30-31.

CHAPTER IX.

PECULIAR SOUL FEATURES.

Each soul has its peculiarities that are as distinct, as those that mark the body. The soul of an insect builds a body corresponding exactly to its peculiar soul and adjusts the body to the soul and its nature and needs; as the skillful tailor cuts the cloth to suit the shape of the man, so the spirit or soul builds to suit itself. This is the only reasonable solution of the old problem of how the same food is transformed into the flesh of fowls, animals and man at the same time and place. There is absolutely no way of getting around the theory that there is an *intelligent personality* residing in each separate organism that has CONTROL OF THE DIGESTIVE AND ASSIMILATIVE ORGANS.

The very fact that an engrossed and preoccupied mind undergoing a severe trial will invariably precipitate indigestion proves that the mind digests the food and that it cannot carry on the work of digestion and worry over business matters at the same time! The cure for indigestion is to enjoy the meals.

Then each soul is a builder that rears its own peculiar house or body in which it is to reside for a time. Hence the body is the physical expression of the soul, a kind of sign-board, an advertisement of the spiritual being that lives within.

"It is the spirit that quickeneth."—John 6:63.

CHAPTER X.

THE MENTAL HERITAGE.

Mental tendencies are a part of the psychological inheritance of every child; our thought capacity and the trend of thought is an "*offspring*." Nothing is more clearly demonstrated upon a careful examination of the pedigrees of the inmates of penitentiaries and jails, as well as the world's greatest thinkers, than the fact that the entire mental individuality is bequeathed by the parents. Plato, the great Grecian philosopher, was a descendant of the illustrious Law-giver, Solon; Epicurus, the originator of the Epicurean philosophy, was the son of a noted school teacher in Samos; Aristotle's father, Nicomachus, was an eminent physician who numbered the Macedonian king among his patients and could trace his ancestry to Mackoron, the son of Aesculapius. Frances Bacon's father, Sir Nicholas, was a famous statesman and lawyer, Lord keeper of the Great Seal in the reign of Queen Elizabeth. His mother also was descended from a scholarly family and was a woman of refinement and classical culture; John Lock's father was an eminent lawyer; and Herbert Spencer's father was a school teacher, a man of unusually broad culture and original ideas; Abraham Lincoln's real father, Abraham Enlow, of Dillsboro, N. C., was an unusually brainy man whose descendants are

Supreme Court Judges, Congressmen and Legislators and builders of public sentiment. Then the millions of personalities that are and have been here on this earth evolved from one original pair, Adam and Eve, the first representatives of the race. These original ancestors, instead of being classed with the lower animals, were doubtless the noblest in form, the most handsome in feature and the most capable in thought production of all the race. We have been furnished a glimpse of their thought force in the Biblical statement that, "Adam gave names to all cattle, and to the fowls of the air, and to every beast of the field." This, indeed, was a suitable couple to be placed at the head of a royal family; they, in all probability had a very large family of children, reproductions of themselves, of whom early Jewish tradition says there were fifty-five, thirty-three sons and twenty-two daughters, the youngest of whom was Repha, the wife of Cain. The descendants of this first family during the first thousand years of its history, were men of gigantic stature and exceptionally great longevity, who for length of days have not been approximated by the population of any subsequent time.

*"Thy teeth are like a flock of ewes that are newly shorn,
Which are come up from the washing,
Where-of every one hath twins."*

—Song of Solomon 4: 2-3.

CHAPTER XI.

WHY TWINS ARE ALIKE.

The only reason that twins are so much alike is due to the fact that they come into existence at the same time under the same circumstances. And as the mind is never in the same mode at two given times, the souls that come as offsprings at different times are never just the same!

Children differ from each other just as much in disposition and habits as in physical appearance; and it is not the body that determines the kind of disposition but it lies in the mind! So, in reality, it is the mind or soul that is the real person. The soul is peculiar and the cause of physical peculiarities; and this lays the foundation for SOUL RECOGNITION after the dissolution of the body. For if the soul has peculiarities that develop the physical features, the soul will still be a peculiar individual when separated from the physical. The soul first existed without any body whatever, before the body was formed; and it possessed intelligence, or it could not have formed the body. So, the souls of all living things, having power to exist prior to any physical organization, will in all probability exist after their material or fleshly houses are torn away. Then, the soul is not dependent on its body *per se* for its existence. But the reverse is true. So

the philosophical probabilities are certainly in favor of not only a future life but also a future recognition. And there are as many kinds of souls as there are living things, for nothing can live without a soul. Then it appears that there are as many soul-forms as there are living organisms. Each soul is peculiar, and as the result of its peculiar features it builds a peculiar organism as its physical form and expression. And while they differ in degrees of intelligence; or at least in the ability to express in an intelligible manner the power to reason, yet they all have some powers in common. They all have to start out in the race of their existence from the same condition exactly. ALL BEGIN AT CONCEPTION WITHOUT ANY BODILY ORGANISM, ALL ARE LIVING, THINKING ENTITIES BEFORE THEY HAVE BODIES TO OCCUPY. Then the POWER TO THINK is in all soul-life BEFORE THE BODY IS FORMED. Therefore the soul of anything does really exist before it has a body, and the young soul is the builder of its body. So, it is a fact that souls can and do exist before and without the physical body. Hence, it is true that the soul can think and reason and plan BEFORE IT HAS A BRAIN AND NERVOUS SYSTEM; for, these it must build. Then if these postulates be true, and we know they are, it is an indisputable fact that the SOUL OF ANYTHING IS ABLE TO THINK, PLAN, DESIGN AND REASON, INDEPENDENT OF BODILY ORGANIZATION! At the conclusion of a lecture at Hartsell College, Alabama, the writer was asked by a physician, if it was not true that mind is the RESULT OF ORGANIZATION. The reply was, that there could be no organization without first a competent organizer;

and the organizer must be INTELLIGENT! Mind comes from mind, not matter. Beef steak, Graham Bread and molasses are NOT TRANSLATED INTO MIND AND THOUGHT! But into bone, muscle, blood and heat, in which the soul is living. Food is only material for the house.

Now, as it is an established fact in science that the soul, in the first stage of its existence, is without any bodily organization whatever, and in this stage and state of its being it is able to DESIGN AND BUILD A BODY, it seems but a legitimate conclusion that these same souls that possess these attributes and powers before they have bodies will also possess the same fundamental power *after* THEY LEAVE THE BODY! And as they respectively possess soul features that are peculiar, and are the cause of peculiar bodily features, it is also but reasonable to conclude that after the dissolution of the body the soul will not only continue its existence, but as it is a peculiar soul and has been peculiar from its conception, it will REMAIN SO FOREVER! Hence the foundation is laid deep and strong in philosophy and science for a future life, and the power to know as we are known. For if the souls are peculiar we can recognize each other as well in the future as we do here. Now, we claim that this is not far-fetched reasoning; it is not grabbing at a straw, neither is it wild speculation; but the legitimate and logical sequence of sane philosophy, the deduction of the most careful and up-to-date research and investigation in the domain of science.

*"Saul and Jonathan were lovely and pleasant in their
lives,
And in their death they were not divided:
They were swifter than eagles,
They were stronger than lions."*

II Sam. 1 : 23.

CHAPTER XII.

SOUL ENERGY.

It is also a fact that the soul has power over the body. Eliminate the soul and the body is a lifeless mass of muscles and bones. Sallust, a celebrated Roman writer expressed a fundamental truth when he said, "*Dux et imperator corporis animum est,*" the leader and commander of the body is the mind. It not only develops a body and keeps the body in repair, but furnishes its energy. Without the soul energy the eagle would fall helpless to the ground, the athlete would become a dummy, and the race horse a common plug. A small man, because of great soul energy, may be superior in physical endurance to a man of much larger bone and muscle who is lacking in this element. And this not only effects the strength of the body, but also the longevity, for all things being equal the man of great soul energy will be the longest lived. This is also true of fowls and animals.

“And the whole earth was of one language and of one speech. And it came to pass as they journeyed east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, come, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said come, let us build a city, and a tower whose top may reach unto Heaven; and let us make us a name; lest we be scattered abroad upon the face of the whole earth. And Jehovah came down to see the city and the tower, which the children of men builded, and Jehovah said, Behold they are one people, and they have all one language; and this is what they begin to do, and now nothing will be withholden from them, which they purpose to do. Come, let us go down, and there confound their language, that they may not understand one another’s speech.”—Gen. 11: 1-7.

CHAPTER XIII.

COMMUNICATIVE POWERS.

Every soul in its normal condition has the power to communicate its ideas to the members of its kind and class. The old theory that there can be no thought without language is not true. There can be no language without thought, but there can be thought without language.

Language is not the cause but the result of thought, a means of expressing thought; and it may be in natural signs and symbols or acquired forms known as artificial language.

Man is the only being, as far as we know, that has built up an artificial language. While it is true there are animals that are said to be educated, and it is true they have acquired knowledge in their training, of the meaning of a number of artificial symbols, yet it cannot be claimed that they have the power to develop or acquire an artificial method of expressing their ideas. When left to themselves they do not practice their acquired tricks nor teach them to their offspring.

The whole animal kingdom seems to be able to express ideas by means of natural signs.

The bird will call and its mate will answer; they can give the alarm at the approach of an enemy; and can tell when the danger is over. This is their lan-

guage, for it is the expression of their ideas in their way among themselves; the method is universal with them. Their knowledge is intuitive, or is gained in a telepathic manner and it is doubtless true that the law of telepathy applies with stronger force in the animal world than elsewhere. We surely have some very strong indications that heredity, more than any other reason, causes the "young ideas to shoot" as they do.

The baby wolf, though taken when a day old, will develop all the traits of the wild pack, despite all efforts at domestication; and the young partridges when hatched by a chicken hen or incubator will start running and hiding as soon as they leave the shell. They positively refuse to be domesticated; and this idea comes out of the shell with them. If there are not "Innate ideas," there must be a kind of soul-creed for each life. So, all things considered, the idea of heredity is the most plausible view to adopt in regard to the habits and languages of the animal creation.

“And Jehovah opened the mouth of the ass, and she said unto Balaam. What have I done unto thee, that thou hast smitten me thus three times? And Balaam said unto the ass because thou hast mocked me: I would there were a sword in my hand, for now I had killed thee. And the ass said unto Balaam, am not I thine ass upon which thou hast ridden all thy life-long unto this day? And have I ever acted thus before? And he said, nay. Then Jehovah opened the eyes of Balaam and he saw the angel of Jehovah, with his sword drawn in his hand, and he bowed his head and fell on his face.”—Num. 22: 28-31.

CHAPTER XIV.

TELEPATHIC COMMUNICATION.

The power of telepathic communication has been one of the hard propositions with which the student of mental science has had to deal; and various efforts have been made to explain away the telepathic feature of communication by attributing this phenomena to coincidental happenings. But the testimony is overwhelming in favor of telepathic influences. We once heard three young ladies begin humming the same song at the same instant, the mental "Wires were crossed," and all thought and said the same thing at the same time. This is just as true as that the telephone lines get crossed and a number of people are called up at the same time. This theory is much more credible now, since the discovery and successful operation of "Wireless Telegraphy." For, telepathy is just as reasonable as wireless telegraphy. This theory will account for a great many otherwise strange things that could not be reasonably accounted for in any other way. It throws an unfading light on the humbuggery of Spiritualism. All the "messages" that are not far-cical are more likely to be telepathic communications caught up by the mind of the "medium," from some mind of a living relative or acquaintance. But the "medium" may be perfectly sincere in saying that the

message is from the dead, and yet be mistaken. However, we are not justified in attributing things to the dead that are more likely to be done by the living. While it may be true that the so-called dead are as conscious and as actively engaged as they were while in the flesh, we are not furnished with any substantial evidence of returning spirits.

It has frequently occurred that a person in dire need or distress communicates the fact, mentally, to a relative or intimate friend at a distance; and in some cases immediate relief results from this kind of communication. There are instances of this kind occurring in all parts of the country and to say it is simply accidental is to take the most unreasonable view of the matter; just as well say that "Wireless telegraphy" is purely accidental. Prof. W. O. Krohn, Ph.D. (Yale), gives the following incident which is really a MENTAL COMMUNICATION:

"The following case recently came to the knowledge of the writer, and is thoroughly vouched for, but has never been published as yet. The parties concerned in the narrative are all well known to the writer. Mr. B., a man forty-five years of age, utterly devoid of sentiment, very matter of fact, cool-headed and business, is a large lumber dealer in Ohio. One morning he was walking through a piece of timber which he had purchased a short time before, and was engaged in directing the lumbermen as to where trees should be cut and how long the logs should be, where the oak, hickory and walnut, respectively, should be piled, etc. While in the very midst of the work of directing his

men he heard a voice like that of his daughter calling, 'Father! Come, help me!' He was observed to grow very pale by his foreman and others standing near, but no one could divine the cause, as he himself said nothing. He dropped his work, though it was only in the middle of the forenoon, drove to his home in the neighboring town and lay down from sheer exhaustion. His wife, noticing his strange appearance, so very unusual, as he never in his life had been ill, sent immediately for the family physician; to the physician Mr. B. confidently related, for the first time, what had occurred in the woods; a few moments later a messenger boy brought a telegram which stated that his daughter, who had been visiting at Columbus for two weeks and who was expected home the following Saturday evening, was smitten with typhus fever, and requested that he come at once to her bed-side. He did so, finding her delirious, and that she had been calling for her father ever since 10 o'clock that morning, THE VERY SAME HOUR AT WHICH HE HEARD THE VOICE so clearly when in the timber no less than forty miles away!" Pages 203-204, "Practical Lessons in Psychology." Moreover, the idea of telepathic influence also accounts in a reasonable way for mesmeric influences, Suggestive Therapeutics or Mental Healing, Christian Science and other allied systems of thought. In many instances those possessing these powers of mind in an unusual degree are really ignorant of the real source of the power, some attributing the strange influence to "Spirits," others, to "Prayer," and some to a "Special dispensation of Providence." While the power, in

reality, perchance, resides in each and every soul as a PART OF ITS NATURE! Indeed, it is more highly developed in some individuals than in others, but all have the power; and it may be that this power of the soul, concentrated in a mother's earnest prayers for the conversion of a wayward son or daughter, exercises such a powerful telepathic influence as to find its object and so stir the conscience as to start up new resolutions for life in the boy or girl's soul. The same is doubtless true of the power of a speaker over an audience. Orators like Demosthenes, Cicero, Clay, Webster, Bryan and Roosevelt, could stir great audiences till thunders of applause would break in ocean waves, or, in spell-bound silence the multitude would stand on tip-toe holding to the backs of chairs and benches while the speaker carried them on, in the sweet rhythm of poetic fancy, to glittering heights amid the dazzling scenes of his own fertile imagination.

It is a fact known to all public speakers that it is much easier to talk to an audience that THINKS WITH THE SPEAKER than to talk to one that is not capable of thinking, or that thinks to the contrary. When people think in harmony with the speaker it seems to FERTILIZE HIS THOUGHT! There is no harder job than to try to preach or lecture to an audience of stumps and trees.

Since the mind has the power to project itself in space and come in touch with other minds and catch messages from them, it is a plausible solution of the method of temptation by an Evil Spirit, and also how God, by His spirit caused the "Holy men of old" to utter predictions. If one mind can mentally suggest

ideas to another, the Evil Spirit can certainly do the same, and so can the Divine Spirit suggest the good. This principle also furnishes the reason for so many young people's falling into sin when they go to the large cities. There they are caught in a great mental net where so many wires are alive with sinful ideas. On returning to a pure country home or clean country village, how refreshing the mental atmosphere as well as the sweet heavenly breezes! All who have had experience in city and country life know how true this is! One should bear in mind that it was an evil day when "Lot pitched his tent toward Sodom." For nothing can take the place of good and wholesome influences for the young in the formation of character.

When the author was a boy, he went one bright spring morning with a mountaineer to the Eagle Rock, where the eagles built their nests and raised their young, in a great cliff of the over-hanging crags of Cedar Cliff Mountain. The top of the mountain, in the form of a small plateau, pushed out to the verge of this frightfully over-hanging precipice, and upon reaching the top he said to the guide, "Nute, I am going to the edge of the cliff and look down! I want to see how far it is down to the tops of the tall poplar trees below." His face turned pale as he said, "Don't go there!" But being inexperienced he persisted and went. But to his horror! In a single moment he found himself as helpless as an infant, with no power to retrace his steps. He was on the verge looking down from the dizzy heights into the gates of death and all the powers within and all the forces without

seemed to conspire in pushing him down! Voices seemed to say, "Go down! Go on down! Go down!!" He cried for help and a strong hand pulled him away from death!!!

And so it seems that away up toward the mountain tops of opportunity in social and commercial life there are dangerous precipices to be carefully avoided.

It is believed by psychologists that the constant publication in the daily newspapers of the various kinds of crime, works an injury to the formation of character; that these mental pictures cannot be eradicated.

“And they also if they continue not in unbelief, shall be grafted in: for God is able to graft them in again.”
—Rom. 11:23.

CHAPTER XV.

PSYCHOLOGICAL GRAFTING.

The following is the opinion of a man of broad experience in the Theatrical world:

"Mental pictures that arouse the animal instinct have an effect on character that even time cannot erase. It may be argued by the average thinker, or non-thinker, that inasmuch as virtue is nearly always triumphant on the stage, it may be an excellent lesson to the young mind to show how vice is punished. And yet the police authorities will tell you that crime is always most rampant, most flourishing, when the newspapers are full of accounts of crime and its punishment; this is because the idea of crime, once taken into the human mind, becomes part of the consciousness and generates and breeds after its kind in the mind which is prepared for, or has tendency to crime. Lombroso and other alienists have written extensively on this subject. In other words, the idea of crimes, the mental picture, whether it be taken into the consciousness from the stage or created in the imagination by its appearance in a newspaper, acts as a mental suggestion, giving rise to criminal impulse, and has an auto-hypnotic effect on the individual who witnesses the crime or reads about it. Of course, not on all individuals alike, for the mental soil must be prepared through lack of in-

intelligence or spirituality for the seed of vice, as the physical body must be prepared, through lack of vitality or inherent weakness, to receive the seed of disease and propagate it. Therefore, it seems to me that the quality of the seed, the ideas sown by a play, should be matters of far greater import than they are, and I fully believe that when these subtle facts are brought to light and are more generally understood that vice on the stage will either be completely shorn of its gilding, its glittering and its attractiveness, or it will be eliminated altogether."

Protesting against indecency in the theater, a writer in the "Literary Digest" of February, 1909, says:

"The increasing indecency of the stage is arousing protests from many sides. Rabbi Wise, in a recent address in Clinton Hall, New York, indicted the theaters as they are to-day. 'I don't care if every manager is a Jew—they are all heathens,' he is reported to have said. A writer who addresses the 'New York Times' thinks it wrong, however, to condemn the stage folk for 'the recent upheaval of immorality in our play-houses.' The true offender is the public, he asserts. To prove this he thinks, 'One has only to notice carefully what theaters are doing "capacity" business, and the ones that are playing to a nightly loss.'"

What Rabbi Wise said, as reported by the "New York Tribune," is in part the following:

"The stage ought to be an uplifting agency. It is far from it. It makes for degradation, for absolute moral rottenness. I wish to God our skirts were clean, and that there were fewer Jews to blame. The mana-

gers seem to vie with one another in producing the most degrading things, and they insult us by implying that we want such stuff, and that you and I don't want to see a clean play.

"I indict the theaters as they are to-day. I don't care if every manager is a Jew—they are all heathens. I indict those who are pandering to vice, whether Jew or Christian. It is the debasement of the nation. And it will remain so until you say, We will not go near your theaters. Is not our moral life insulted by what we see on the stage to-day? . . .

"There is one thing to be done. We've got to increase our moral assets. There is too much of penal law and too little of moral law. I want the moral principle applied. We honor not honor but success. We have but little honor for the man who is not rich. We've got to change our moral judgment of men. You can't prevent a man from buying an automobile or dukelet for his daughter, but we can limit our respect for him, even for a man who has libraries to give away. We can limit the purchasing power of money."

Archbishop Farley is reported to have declared that, "The stage is worse to-day than it was in the days of paganism," and the "New York Evening Post," "looking at the theater as it is in this city," thinks that "there is much ground for this sweeping assertion." It goes on in this strain :

"Not only is *Salome*, against which there was such strong protests two years ago, being produced regularly, but there are at least four plays in hitherto reputable theaters so indecent or dealing with such

disgusting themes that they would not have been tolerated a few years ago. For this situation, the avarice of the managers, Christian and Jewish, is not wholly to be taxed. The laxity of the press is not without its share of the blame. How to remedy the situation is a problem to which the city's spiritual advisers may well devote themselves. We have, fortunately, progressed far from the time when every minister felt that every theater was the pathway to destruction. Prejudice of this kind has passed with the recognition of the great educational possibilities of the stage. But, if the present rage for nudity and the portrayal of lives of immorality continues, we shall soon reach a pass where it will be folly to assert that we have any standards at all, or to require any of the theater."

So, there seems to be a law of Psychological Grafting, that pervades and governs the development of every life.

These influences may be received consciously and unconsciously, but fortunately as each individual has the power to choose certain articles of food, discriminating against others, for the good of the physical man, so the mind also has the power to discriminate against and rule out objectionable and offensive matter that feeds the soul, for the soul feeds on facts and fancy as does the body on food and drink.

However, the Will can file an objection to inviting vicious thoughts and permitting them to den in the mind as truly as one can refuse to take a certain kind of food into the stomach. But, while it is a fact that mental "wires" come in touch constantly with each

other, it seems also to be true that some minds have their wires so perfectly "insulated" against the low and vicious influences that but little effect is felt; and some minds are stronger to resist influences than others. Some leave the gates and doors open, and pigs go into the yard and thieves into the house; hence there is no way of estimating the importance of carefully guarding the avenues that lead to the citadel of the soul. Watchmen should be stationed on guard at eye, and ear gates to keep the ways to the source of character.

The printing and circulating of obscene pictures and literature of a sensual and vicious tendency have, without question, exercised a far greater influence for evil than all other forces combined. Even our large daily papers are not free from participation in such detestable work; but the news scavengers are aware that "hot stuff," as they call it, is in great demand by a large constituency. Hence a special effort on the part of publishers of papers to excel in reporting suicides, murders, robberies and divorce cases, anything of an excitable and inflammatory character, and doubtless without knowing the evil tendency from a psychological viewpoint. We grant that evil tendencies are frequently counter-balanced by good, wholesome literature together with the moral and religious influences of the home and church. But where would the world go were it not for these sanctifying and ennobling influences?

When it becomes known that there is actually and truly a grafting of character into our psychic natures from the books we read and the pictures we see, parents

will become more cautious as to the kind of mental diet they set before their children.

There is no telling how many murders and robberies the one book, "The Life of Jesse James," is responsible for as the direct result of psychological grafting. A bunch of boys of good families in a North Carolina town got hold of this book and read it, and immediately way-layed an old man, murdered and robbed him; imagining themselves to be the outlaws of whom they had read. The Detective Stories are just about as bad. It should be a violation of the Postal Laws to put such reading matter before the public. Why build jails and penitentiaries in which to domicile the criminals of the country and at the same time permit and encourage the existence and free operation of the direct cause of criminality? Parents are the first to make impressions, or to perform the office of psychic-grafting, and if the work is begun in time and properly done the same fruit will be grown that is found on the parent tree. Then the Sunday School Teacher, as she stands before the class of eager young minds faithfully exalting Christian manhood and womanhood, serves the noble office of placing the young lives in the moulds for a happy destiny. The schools and colleges are moulds on a larger scale for the shaping and directing of life energies. Then comes the influence of the minister of the gospel, with his heart-searching and soul-stirring appeals for a revocation of all affiliation with sin in any form, and the putting on of the new life in Christ Jesus our Lord and Master! This is the highest type, the Christ-like life, that can be grafted

onto our human nature. And this divine life when grafted will grow and transform the old life into a new one; for this is the law of the graft, that it can change the nature of the old life. So, upon reading and absorbing the life of Christ, one will, according to the law of mental life, come into close psychic relationship with Jesus, and there will be a tendency toward Him in character formation; and the more careful and constant the study of this perfect life, the more will such an one be conformed to this standard of living. Hence the appropriateness of the expressions, "Let this mind be in you that was also in Christ Jesus;" "Let Christ be formed in you, the hope of glory," and "Put ye on the Lord Jesus Christ."

The truth is, the entire system of the Christian religion is the result of psychological grafting, turning in upon our wild natures the new life from God, in order to reproduce in us the elements of fruit found in the graft, the life of Christ. This is really fundamental. Now, this is rather the application of a principle than a discovery; for it is one thing to discover a law and another to apply a known principle. This fundamental principle of character-forming is the "Novum Organum" of regeneration. It lies at the foundation of genuine, thorough conversion to Christ. Just as the boys previously referred to were really converted to Jesse James upon taking his life into their minds, so people can be just as really and fundamentally converted or transformed in character by association with and assimilation of the Christ life. There is some pure philosophy in the declaration of Jesus, "If

I be lifted up I will draw all men unto me." The author was once in a home where there was but one picture on the wall, a picture of a ship at sea. There was an only son and when a small boy he frequently looked at this picture. When he grew to manhood, despite the pleadings of his father and mother he became a sailor, and finally captain of a vessel. His aged father believed the picture to have influenced his son to become a sailor. So, when Christ is "lifted up" before the people they will become influenced by this wonderful picture of life; and the more it is seen the more lasting and powerful will be the impression, until the whole being will feel under restraint and constraint. There will be a restraining influence against wrong-doing, and a constraining influence to do what is right and proper. This will come not as a miracle but as a natural consequence. The following in His steps will simply be the inevitable result of the influence of the psychic spell that comes from seeing Him Whom to know is eternal life. Hence the paramount importance of placing this life-transforming picture in the homes of the people. Let the subjects of conversation be more about Christ, instead of reading so much of the nerve-destroying newspaper scandals. Read to the children about Christ, so that He will become the life-shaping power of the home.

"Give us this day our daily bread."—Matt. 6: 11.



CHAPTER XVI

THE PHILOSOPHY OF THE FOOD SUPPLY.

Food is employed by the soul for the following purposes, viz.:

(1) For building material for the house that the new soul proposes to occupy. Food for this purpose is manufactured into bone, flesh and other essential parts of the physical body; and the soul makes its desire felt in strong sensations known as hunger. This is felt in the first stages of the soul's building in the degrees that the soul feels a need of any special kind of food. The food is received and digested and furnished offspring in the blood of the maternal ancestors of mamalia, but the embryo finds its food supply stored in the shell for all bird and reptile life, or, perchance, the soul contains within itself these elements of which bone, flesh and feathers are formed.

(2) Repair work is also found to be necessary. After the body has been built it must be in constant repair. For the body contains the elements of death as well as the elements of life. There is constant wear and tear and waste going on; and the decayed and effete matter must be carried out of the body and new material must take its place. For this reason the body is supplied with double canals; one system, the arterial, for carrying the material to where it is called for in

the body, and another, the venal, for carrying off the waste matter.

(3) Heating the body is another, but rather incidental, office served by the food supply. So, food is only used for building, repairing and heating the body, thus keeping the body in normal condition for the soul. The soul or mind *per se*, is not influenced by the food supply.

The food should be judged by its effects on the body, and nothing should be taken into the body that acts as a poison, or that shows a depleting tendency on any of the physical organs. As well try to repair a magnificent temple by putting into it old decayed logs as to try to keep the splendid human body in first class condition by constantly taking into it elements that defile and destroy the tissue of the body.

"Remember also thy Creator in the days of thy youth, before the evil days come and the years draw nigh, when thou shalt say I have no pleasure in them; before the sun, and the light, and the moon, and the stars, are darkened, and the clouds return after the rain; in the day when the keepers in the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows shall be darkened, and the doors shall be shut in the street; when the sound of the grinding is low, and one shall rise up at the voice of a bird, and all the daughters of music shall be brought low; yea they shall be afraid of that which is high, and terrors shall be in the way; and the almond tree shall blossom, and the grasshopper shall be a burden, and desires shall fail; because man goeth to his everlasting home, and the mourners go about the streets; before the silver cord is loosed, or the golden bowl is broken, or the pitcher is broken at the fountain, or the wheel broken at the cistern, and the dust returneth to the earth as it was, and the spirit returneth unto God who gave it."—Ecc. 12: 1-8.

CHAPTER XVII.

THE PHILOSOPHY OF DEATH.

There is a certain condition that for convenience, or for a lack of a more suitable term, is called death. This, however, has never carried with it, fundamentally, the idea of annihilation; nor of passing into a state of unconsciousness. The fundamental idea is separation. This appears to be so clear from a historical study of the word that it is practically beyond question. In the old Hebrew literature the word carried with it this idea. The first penalty attached to the violation of law was death. "In the day thou eatest thereof thou shalt surely die;" or, literally from the Hebrew, "Dying thou shalt die." But they did not cease to exist as conscious beings, nor did they die, as we would say a "physical death," on the day of transgression. Many have called in question the reality of their death on the very day of disobedience; and the various speculative theories in regard to this first death in the human family are largely due to a misconception of the fundamental idea of death, and much mischief has been done by manufacturers, who turn out new definitions to old words to supply a modern fancy.

Now, what did actually take place on the day of transgression? They were actually separated from the

Garden or paradise, in which they had been residing since their creation; and this death of separation from the Garden *led to another death*—the separation of soul and body after several hundred years of toil in laying the foundation for the world's progress. So, our first ancestors experienced TWO DEATHS! And if death began on the day of separation, it terminated in the separation of soul and body; but the idea of two deaths is more in harmony with the general tenor of scripture teaching and is certainly in harmony with the historical meaning of the term.

It is argued by the Apostle Paul, that death passed upon all men on account of Adam's transgression. And it is fundamentally true for this reason that, as life was conditioned on their remaining in the presence of God and the Tree of Life, and as Adam and Eve, on account of sin, were banished from the very fountain of life, THEY CARRIED AWAY WITH THEM OUT OF THE GARDEN THE WHOLE WORLD OF MANKIND and located the world outside of the Garden. So, if Adam died on this day, in being SEPARATED FROM THE garden, it also meant death in the SAME WAY FOR HIS POSTERITY! And if this separation led to the dissolution of the body, it would also work out the same results in the offspring as a perfectly NATURAL CONSEQUENCE! For, when man took up his residence outside the Garden, in which the life principle was accessible in the fruit of a tree, he became subject to the same law that governs and controls all animal creation; hence, physical death was inevitable without divine interposition.

Then the world was dead in the same sense in which

Adam died, for the world was also SEPARATED from the "Tree of Life." Hence the world remained dead in Adam; for the world has not been permitted to return in the flesh to this first paradise and eat of the life-giving fruit.

The same Apostle represents Christ as the source of a NEW LIFE and also refers to the manner of coming into it (Rom. 6: 1-5). The candidates for a new life first die **to sin**; *i.e.*, they are SEPARATED from sin; and the rites of a burial are attended to, symbolizing the fact that they are DEAD, or, actually in every motive and purpose of the heart SEPARATED FROM A LIFE OF SIN.

Death does not terminate the existence but simply *changes the condition* and position of the individual; for as it has been proven in a former chapter that the soul is possessed of intelligent faculties before it has a bodily organism, it does not depend upon the bodily structure for its life. But since the body does depend fundamentally for its existence and life upon the soul, there is necessarily a collapse when the soul moves out of the body.

Moreover, the idea of DECOMPOSITION is not applicable to the soul or the intellectual faculties; for nothing can be decomposed that has not formerly been composed of different elements. The body being composed of about sixteen different kinds of elements, is susceptible of decomposition, or can be thrown back into the units of which it was built up. But the mind is not, as far as we know, made up of different ingredients, but is, as the chemist would say, a simple element;

and this is true whether it be MATERIAL or IMMATERIAL! IT IS A SIMPLE ELEMENT IN ITS ESSENCE. Hence, from the very nature of the mind it cannot be destroyed in the popular sense of decomposition. So there is no such thing as death for the soul in the sense of its passing out of conscious existence.

"This is the end of the matter; all hath been heard: Fear God and keep His commandments; for this is the whole duty of man. For God will bring every work into judgment, with every hidden thing, whether it be good or whether it be evil."—Ecc. 12: 13-14.

CHAPTER XVIII.

SUBJECTS RELATED TO PURE PHILOSOPHY.

(I) THE REASONABLENESS of a SUPERNATURAL MANIFESTATION AND REVELATION OF GOD TO RATIONAL *beings*.

Assuming, as a recognized fact, the existence of God as the Author of our being, and the source of our intelligence, it is in perfect harmony with the idea of God and highest reason that there should be manifestations and communications to the human family of a supernatural character.

For, as it is granted, God is a being of such power and character as to be able to manifest and reveal Himself to His intelligent creatures, and the character of the human heart is such that it desires and needs such communication; and this feeling of NEED is an universal experience, moral imperfection being felt wherever there is a human heart, it is perfectly reasonable that such communication would be forth-coming, that would be both in harmony with human reason and the power of God.

For it is useless to say God is not deeply interested in the affairs and well-being of this world. It is His child! And pure reason demands a close relationship between parent and offspring. And were it not in and a part-of His plans to reveal Himself to the world, it

is reasonable that HE WOULD IN ANSWER TO AN UNIVERSAL DESIRE. Shall the child call and the father hearing, neglect or refuse to answer? Would a father see a child dying of thirst and hunger and not turn his hand to bring relief? What kind of being would such a father be? Our hearts get hungry and thirsty for visions and voices from another world. Shall they not be seen and heard? A thousand times yes! And as God is not a human being it is perfectly reasonable that His manifestations would be of a *supernatural character to us*.

Moreover, since He is a Divine personality, His manifestations and communications would also be classed as divine and would *bear the stamp of divinity*. This would be necessarily and fundamentally true; for, were the theophanies not so clearly and distinctly stamped as to distinguish them from mere human ebullitions and poetic fancy, how would the world know a divine manifestation from that which is purely human? The truth is, were a heavenly manifestation or communication not DISTINCTLY MARKED it would *fail to become* a divine manifestation or communication at all. For where would be the communication if there should be no way of distinguishing it from that which is purely human? It would fail to serve its purpose. If God had always appeared and spoken simply as a man in every particular there would be no possible way of drawing a line between what he said and what some man said; Hence, there would be *no divine manifestation or revelation*. So there could be no divine communication or manifestation after this fashion. That

kind of manifestation would not manifest God; and that kind of revelation would fail to reveal God! *Therefore a divine manifestation or communication must, from the very nature of the case, bear the STAMP OF DIVINITY!*

Therefore, instead of being surprised to find strange and wonderful manifestations of God recorded in the Bible, we should expect to find them! At least, after we have been apprised of the purpose and character of this collection of books; for any other plan would be UNREASONABLE AND ABORTIVE!

Then, since man desires a manifestation and revelation of his Creator, and since his Creator has the power to satisfy this universal desire, it is in perfect accord with highest human reason that God would meet the desire in the manifestations and revelations as are ascribed to Him! And pure reason insists that any divine manifestation or revelation from heaven *must necessarily be so accompanied* WITH SUPERNATURAL OR MIRACULOUS FEATURES AS TO CLEARLY DISTINGUISH BETWEEN THAT WHICH IS PURELY HUMAN AND THAT WHICH IS DIVINE!

Now, it is a fact that the Bible does really possess these fundamental features that pure reason would demand. And as far as we know this is the only collection of books that can lay a well-grounded claim to such supernatural characteristics. These have passed, many times, through "Firey trials" of test, and like the Hebrew children in the furnace, and Daniel in the lion's den, they always come out unharmed! They are as indestructable as the imperishable fountain of truth

and light, whence they came! As well try to storm Gibraltar with an array of pop-guns as to attempt a destructive criticism of this impregnable fortress of divine revelation.

(2) THE FORE-GOING POSTULATES NATURALLY AND LOGICALLY LEAD TO THE IDEA AND THE CONSIDERATION OF THE QUESTION OF, "THE REASONABLENESS OF PROVIDENTIAL DEALINGS OF AN ARBITRARY CHARACTER." For as the heart is capable of believing, trusting and hoping, and God the Almighty Father is in position to see the condition of every soul and, put Himself in vital touch with every life, it is reasonable that there will be outcroppings of divine favor toward members of His family. Some of these expressions of a providential character have been far-reaching in their results, flowing out, over, and far beyond the original recipients of the blessings, as seen in the lives of Abraham, Moses, John the Baptist, Christ, The Apostles and others.

It is reasonable that God would, as far as practical, employ human agency in working out His plans on the earth; and that He would encourage those whom He selects as His special agents, by giving them such unmistakable assurances of His divine favor and superintendence as to qualify them for the work to which He would call them.

(3) THE IDEA OF PROVIDENTIAL DEALINGS IS ALSO RELATED TO THE IDEA OF PENALTIES AND PUNISHMENTS FOR THE VIOLATION OF LAW.

That man is subject to law is a self-evident fact, as proven by the idea of right and wrong in the human conscience. That is, he is subject to a moral law, that

has its seat and applicability in the intelligence; for there can be no obligation in the absence of intelligence. And, as there can be no moral obligation apart from the conscience, there can be no reasonable infliction of punishment in the absence of intelligence. Hence, the very idea of penalties is suggestive of moral capability and the idea of punishment.

Moral law could neither be applied to nor reasonably enforced upon subjects that are void of and incapable of moral sense and obligation. Hence, the idea of sin is inconceivable to an idiot or an infant, and cannot be applied to either; for they are not subjects of moral law, since they are incapable of conceiving of the same.

Then idiots, imbeciles and infants are not subjects of retribution or punishment, as they are incapable of either obedience or disobedience; and punishment carries with it the idea of the power to disobey; and not only the power but the exercise of the power in an act! Therefore, there can be no reasonable punishment meted out to any subjects that are mentally incapable of conceiving the import of law and rendering obedience there-to.

Now, it is perfectly reasonable that if God does reveal Himself, and part of His revelation is in the form of law for the government of the people, that He will allot punishment to those who disobey Him; and it is further in perfect harmony with reason that the punishment inflicted by God for wilful disobedience to His mandates should be of an arbitrary as well as of a consequential character. It is arbitrary, for the char-

acter of the punishment is in His power as judge. It may also take the complexion of consequential punishment; that is, the very consciousness of wrong-doing will remain as a part of the mental life; and as surely as effect follows cause there will be consequential punishment. Remorse is a mental condition that follows a wrong-doing. In the committing of sin the conscience is defeated and outraged; and in remorse conscience is using the lash.

It is also reasonable that there will be degrees of punishment allotted according to the complexion of the transgression.

The duration of the punishment would depend altogether upon the crime, penalty and the discretion of the Judge. It is difficult to see how punishment of a purely resultant or consequential character could ever come to an end. For it is hard to get away from a thing that is part of one's existence. Yet, arbitrary punishment can be temporal in duration, finding its limitation in the satisfaction of the penalty, or the decree of the Judge. Capital punishment has been practised by all civilized and uncivilized nations; yet, we frequently hear objections to this form of punishment.

But we have never known anyone who objects, upon being asked what he would do in the event, that his daughter or wife should be outraged and murdered by some fiend, but replied with a vim that such an one should be killed just as soon as possible. This is a sure cure for the position that capital punishment is unreasonable. The truth is, a man can forfeit his

right to life and liberty by taking or abusing the same in other people. This is true fundamentally. And as it is a duty to oneself to have a surgeon amputate a limb in which gangrene is discovered, so it is a duty that society owes to itself to destroy or take from its midst any member that is wholly given to destruction and whose existence is a constant menace to the good of the community. And it is certainly just as reasonable that the Almighty Judge will excommunicate forever from the society of the just, those spirits that have been found to be incorrigible and irreconcilable while here on earth. In fact when we assume the conscious personality of the soul and its everlasting existence beyond death; any other theory than a final separation of the wicked from the righteous is unreasonable. So the Biblical idea of punishment is the only reasonable one.

(4) *The reasonableness of rewards for well-doing is an essential compliment to the idea of the reasonableness of penaltics and punishments for evil-doing.*

The rewards for well-doing may be placed under two general heads:

(a) The rewards that are purely consequential or resultant. These come as the natural and legitimate results of doing right. The consciousness of having done right is one of the greatest and most desirable rewards for which the human mind can wish or hope. Akin to this is the consciousness of having sacrificed and suffered for the good of others. This consciousness is perfectly natural, and hence is consequential.

Every noble thought, every kind word and deed will

call for its rewards; for nothing good will be forgotten; all these go into the web of character making. Some of the richest of gold deposits are of small particles of sand and dust, almost invisible to the naked eye. And some of the noblest lives are made up of a great many things that fail to attract public notice.

(b) It is also perfectly reasonable that those, "who continue in well-doing, seeking for glory and immortality," will reap as they have sown. It is perfectly reasonable that many surprises will be sprung upon candidates for rewards in the here-after. Many good things are kept in secret from children until an appropriate occasion for a pleasant surprise; and "Eye hath not seen nor ear heard, neither hath it entered into the heart of man the things God hath prepared for those who love Him," is the "*gloria in excelsis*" of the Apostle Paul, the great Christian philosopher. This is in accord with our hopes; and hope is a condition or rather a power of the soul that is telescopic; it brings far-away things within our vision, and makes them realistic. In fact, like the astronomer's telescope, hope proves that there are things lying back of this visible world that have never been seen by the living, but are to be enjoyed on the mountain tops of the soul's transfiguration.

